

1727

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Mr. Sewall's
DISCOURSE
Deliver'd
The Evening after the late
Terrible EARTHQUAKE,
Which was
Between the 29th & 30th of October, 1727.





THE
DUTY of a People
TO

Stand in Aw of GOD,
And not Sin,
When under His terrible Judgments.

A SERMON

Preach'd at the South Meeting House
in *Boston*, the Evening after the

Earthquake,

Which was in the Night between
the 29th & 30th of
October, 1727.

By *Joseph Sewall, M. A.*

Pastor of a Church of CHRIST in *Boston.*

THE SECOND EDITION.

*Psal. 119. 120. My flesh trembleth for fear of thee,
and I am afraid of thy Judgments.*

*Isai. 29. 6. Thou shalt be visited of the LORD of
hosts with Thunder, and with Earthquake, and
with great Noise, with Storm & Tempest, and the
flame of devouring Fire.*

BOSTON: Printed for *D. Henchman* over against
the Brick Meeting-House in Corn-hill. 1727.



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Stand in awe, and Sin not.

PSALM IV. 4.

Stand in awe, and Sin not : commune with your own Heart upon your bed, and be still.

GOD Calls upon us *this Day* to *Stand in awe of Him* ; for He hath terribly shaken the Earth under us, & threatn'd to send us down quick into the Pit. At the same time, He also encourageth us to *Hope in His Mercy*. We might have been suddenly destroy'd, & that without remedy. Yesterday might have been the last Sabbath, and the last Opportunity of hearing GOD speaking to us in His Word ; but Adored be the divine Patience and Long-suffering ! Our gracious LORD hath chosen rather to Warn us by a very awful Providence, and then to give a further space for Repentance. O that His Goodness might lead us to it ! We are now *Assembled* in His Name and Fear, to humble our selves under GOD's Mighty Hand, to Cry to Him to turn from the Fierceness of His Anger, and to Praise Him for his wonderful Deliverance. O that I cou'd Speak, and you Hear under the deep impression of these Things ! †

† The Opening of the Text was omitted in the Preaching.

THE

THE Penman of this Psalm was *David*; the Occasion of it is uncertain; It seems to have been made, “when he was distress’d either by “*Absalom*, or *Saul*, or by some other great and “powerful Enemies”. The words of my Text are rendred and understood by learned Men with some variety. The Word, says a worthy *Divine*, signifies any moving of the Heart; the *Septuagint* render it, Be angry, and Sin not. Which Words being us’d by the Apostle *Paul*, Eph. 4. 26. are suppos’d by some to be a Quotation from this Psalm. Others render it by a word which signifies to tremble or shake for fear. *Piscator* gives the sense thus; Be mov’d with fear of the anger of GOD. Which is agreeable to our own *Version*, Stand in Awe. There is also some difference among *Expositors* respecting the Persons to whom these words are directed. Some think they are directed to his Enemies, that they shou’d fear GOD and not Sin against Him by their opposition to *David*’s Person and Government, who was anointed by GOD’s special Direction and Command. Others rather understand the words as directed to his Friends, that they shou’d stand in awe of GOD’s terrible Majesty under their distressing troubles, and not sin by murmuring against GOD, or taking any forbidden Courses to Extricate themselves. However it is plain, that these words are spoken to a professing People in a time of Calamity, and I may from them observe this Doctrine,

DOCT. *It is the Duty of particular Persons and of a Professing People in times of great Distress, to Stand in Awe of GOD, and not Sin.* It

It is our Duty at all times to fear that glorious and fearful Name, the LORD our GOD, and especially when He displays his terrible Majesty in awful Judgments; we shou'd then look above Second Causes, and obey that word which GOD spake to his People in a time when their Hearts were ready to fail them for fear, *Isai. 8. 12, 13. Say ye not, a Confederacy, --- Sanctifie the Lord of Hosts himself, & let Him be your fear, and let Him be your dread.* We must at such a time Sanctifie the Lord of Hosts --- We must have our minds impress'd with an holy awe, a reverential fear of his terrible Majesty, and give him the Glory of his infinite Power, Justice, Holiness, Faithfulness and Mercy, & other admirable Perfections which shine forth in his judicial Dispensations, and in that seasonable help which he affords his People under them; Instead of being Slavishly afraid of Evil, which fear brings a snare. We shou'd Exercise a religious filial fear of GOD as *Job said, Job 23. 15. When I consider, I am afraid of him.* We should be deeply concern'd, & afraid at the tokens of GOD's displeasure, *Even when his Wrath is kindled but a little, & begins to burn;* when he gives us to sing both of Mercy & Judgment. And being moy'd with fear of GOD's displeasure, we should put away our Sins which stir up his Anger, and are the ground of the Controversy between GOD & us. We should be afraid of offending GOD by breaking his Commandments, & accordingly should Repent of, & put far away those Sins whereby we have transgressed his Law. Surely it is meet to be said unto GOD at such a time, *I have born Chastisement, I will not offend any more. That which*

I see not, teach thou me ; if I have done Iniquity, I will do no more, Job. 34. 31, 32. It is the Duty of a Person or People thus to stand in Awe, and not Sin ; to fear the Lord, & depart from Evil. Here, I wou'd in a practical way, & with a particular Application to our selves, Consider several Sins which a Person or People under threatening Judgments shou'd put away in the Exercise of an holy awe of GOD, and dread of his righteous Displeasure.

1. *WE shou'd stand in Aw of GOD, and not Sin by Impenitency and Unbelief.*

THIS is a very comprehensive *Head*, however I shall give it a distinct Consideration. When GOD is coming out in Judgments against us, We should humble our selves under his mighty hand, loath ourselves for our iniquities, & repent in dust & ashes. Thus GOD said to his People of old, *Jer. 2. 9. Thine own wickedness shall correct thee, & thy backslidings shall reprove thee : know therefore & see, that it is an evil thing & bitter that thou hast forsaken the Lord thy God, & that my fear is not in thee, saith the Lord God of Hosts.* Afflictions should teach us the evil of Sin, & make that most bitter which is the procuring cause of them. When GOD is threatening us we should open our ears to discipline, & from an affecting sight & sense of the evil & danger, the filthiness & odiousness of Sin, heartily grieve because we have offended GOD by breaking his Law, and putting away our Sin, shou'd turn to him. As *Ephraim* bemoaned himself thus, *Thou hast chastised me, & I was chastised, Surely after that I was turned I repented ; & after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because*

Because I did bear the reproach of my youth, Jer. 31. 8, 19. Again, we shou'd stand in awe, & not Sin by Unbelief. This is a very heinous Sin, 1 Joh. 5. 10. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And it is highly displeasing to GOD, & and upon the account of it GOD is provok'd to bring terrible Judgments upon a professing People. Thus when the Son of God was manifest in the flesh, & came to his own, they received him not. The body of the Jewish Nation rejected the true Messiah, & then GOD cast them off, & poured out his Wrath upon them in a most terrible manner, Rom. 11. 20. Because of unbelief they were broken off ---. When GOD is come out in terrible Judgments against us, we should therefore be convinced of Sin, particularly of this great Sin of not believing in Jesus Christ, & take heed there be not in any of us an evil Heart of unbelief. We should give glory to GOD by receiving the record he hath given of his Son, as a faithful saying & worthy of all acceptation, & rest upon Christ & his righteousness as reveal'd & held forth in the word of the Gospel, for Justification & Eternal Life. Let us then stand in awe of GOD, while under the tokens of his displeasure, repent & turn from all our transgressions; so iniquity shall not be our ruin. Let us, being mov'd with fear fly to Jesus Christ who is the hope of his Israel & the Saviour thereof in times of trouble. Let us not give our gracious Lord reason to complain as of Jerusalem, Matt. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, & stonest them which are sent unto thee, how often

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often would I have gathered thy Children together even as a Hen gathereth her Chickens under her wings, and ye would not. But let us now fly to Christ & trust under his Shadow, who is an hiding place from the wind, and a covert from the tempest: Isai. 32. 2.

2. We shou'd stand in awe of GOD, and not Sin, by Neglecting, Corrupting; or Prophaning GOD's Worship and Ordinances.

THE Second Commandment strictly forbids a Neglect & Contempt of GOD's Worship; & also the Corrupting it by the mixture of humane Inventions. And here GOD declareth himself to be a Jealous GOD, visiting the iniquities of the Father upon the Children. --- GOD's Covenant People are joyned to Him in the bond of an holy Covenant, & he expresseth his Indignation against a false Worship, as against spiritual Whoredom, being the Violation of this Covenant. Ezek. 16. 26. --- *And hast increased thy whoredoms, to provoke me to anger.* We should then when under GOD's afflictive Hand, stand in awe of Him, & take heed we do not use or approve any Religious Worship not Instituted by GOD Himself: That we use no any Visible Signs, as Means of Worship which GOD hath not appointed, lest GOD pour out his anger and his fury upon us, as He threatned, Jer. 7. 20. *Therefore thus saith the Lord GOD, Behold, mine anger & my fury shall be poured out upon this place, upon man & upon beast, & upon the trees of the field, & upon the fruit of the ground; & it shall burn, & shall not be quenched.* And then let us take heed we do not neglect any of His Ordinances & Institutions: But look to it that we be in all the Commandments and Ordinances of the LORD blameless. Let us Pray

Pray to **GOD** daily in the Name of **CHRIST**,
 Read & Meditate on his Word, & carefully im-
 prove the Opportunities we have for Publick Wor-
 ship. When **GOD** gives such, Let us not make
 light of them, as they who went one to his Farm,
 and another to his Merchandize, *Matt. 22. 5.*
 Lastly, let us manifest a high esteem for the *Seals*
of the New Testament. If there be any that have
 not been *Baptised*, let them obey that Word, *Re-*
pent, and be baptised every one of you in the name
of Jesus Christ, for the Remission of sins, --- Act.
2. 38. If any neglect to seek Baptism for their
 Children, Let them awfully consider of his anger
 against *Moses*, for not Circumcising his Child,
Exod. 4. 24, 25. --- The Lord met him, and sought
to kill him ---. Or if there be any who live in
 the neglect of the Sacrament of the *Lord's Supper*,
 who do not Remember & shew forth the Lord's
 Death at his Table, as **GOD's** Word requires. Let
 them be Exhorted to prepare for, & come up to
 that Ordinance, *Being moved with fear*; for you
 may bring **GOD's** Judgments upon you by living
 in the neglect of this duty, as well as by attend-
 ing it Unworthily.

Again, Let us stand in awe, & take heed we do
 not offend the glorious **GOD**, by a *profane irreve-*
rent use of his Name, or any of his holy Ordinances;
 for **GOD** assureth us, *He will not hold such guiltless.*
 Thus when *Nadab & Abihu* were slain by fire,
GOD said, *Lev. 10. 3. --- This is it which the LORD*
spake, saying, I will be sanctified by them that come
nigh me, and before all the people I will be glorified. If
 we wou'd not have **GOD**, to be a consuming fire
 to us, We must glorifie Him in the Manner of our

Attending on holy Ordinances. Heb. 12.28,29. *Let us have grace, whereby we may serve God acceptably, with reverence & godly fear. For our God is a consuming fire.* If we allow our selves to come into GOD's presence without a due sense of the Majesty and Glory of GOD, & of our own meanness & vileness; without a due solemnity of Spirit, in a heedless customary manner; we provoke GOD to Sanctifie himself upon us by breaking out against us in terrible Judgments. 1 Cor. 11. 29, 30. *For he that eateth and drinketh unworthily, eateth and drinketh $\dagger$ damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.*

3. We shou'd stand in awe, and not Sin, by *Prophaning the Lord's-Day.*

THE Keeping of a *Weekly Sabbath*, or Day of holy Rest to the LORD is of Divine and Perpetual Obligation, as the Fourth Commandment declares. The First Day of the Week since CHRIST's Resurrection on that Day, is the Sabbath; as appears by the Practice of the Apostles who were divinely inspired, with respect to those Matters which were of general concern to the Church: Act. 20. 7. *And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them ---.* 1 Cor. 16.1, 2. *--- Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.* And this is agreeably call'd, *The Lord's-Day*, Rev. 1. 10. Now GOD requires his People, to whom He gives his *Sabbath* as a Sign to Sanctify

it by Resting from all Unnecessary Worldly Business, and from Recreations lawful at other times, And then by spending the whole time, unless when works of Necessity or Mercy take us off, in the Secret, Private and Publick Worship of GOD. It is our Privilege that we have the Sabbath, and very strong are our Obligations to Remember and keep it Holy: unless we do it, Religion will languish, and GOD will be provoked to bring terrible Judgments upon us. Jer. 17. 21, 24, 27. *Thus saith the LORD, Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. And it shall come to pass, if ye diligently bearken unto me, saith the Lord, to bring in no burden through the gates of this City on the Sabbath-Day, but hallow the Sabbath-Day, to do no work therein. But if ye will not bearken unto me, to hallow the Sabbath-Day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-Day: then will I kindle a Fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Let us then take care and Sanctify the Lord's-Day. Blessed be GOD the strict observation of the Sabbath has been no small part of the glory of NEW-ENGLAND, and of BOSTON: O let us take heed and beware of every thing that would stain this glory! Let us therefore remember the Sabbath, and bear it in mind, especially when it draws nigh, that we may be disintangled from all Worldly Cares, and ready to enter into this holy Rest.*

In the Scriptural Account of the Creation, the Darkness is reckon'd before the Light of the Natural

tural Day. And the Evening and the Morning were the Second Day, *Gen.* 1. 8. Agreeable to this the Jewish Sabbath was from Evening to Evening, *Lev.* 23. 32. And *Nehemiah* commanded the Gates to be shut when it began to be dark before the Sabbath, *Neb.* 13. 19. which by reason of the Mountains round about and near *Jerusalem*, seems to have been about Sun-setting at furthest. The Christian Sabbath is the first Day of the Week. And it must begin as other Days. As to the exact Time of CHRIST's Resurrection, it is not set forth in Scripture.

LET us then dispatch our Worldly Business towards the Evening, before the Sabbath Day. Such as are in Trade, shou'd take Care that their Shops be shut seasonably. Such as have Meat or any other things to buy, should take Care to do it before Night. Or whatever *Secular Business* is to be done, we ought to finish it so that we may not be cumber'd about it, when we should be keeping an *holy Rest* to the Lord. On the *Lord's Day Morning*, we should rise early, if our bodily Health will allow it, and take Care that we and our Households separate a whole Day for the Service of GOD; and that we do not thro' Covetousness allow them in any unnecessary worldly Labour. There must be no *Burden* born on the Sabbath, No! not so much as to fetch or carry any wearing Apparel: yea on this Day the Beasts must Rest from Labour ---. *Thou shalt not do any Work, thou nor thy Cattle.* "Partly
"to teach us to exercise Mercy toward the
"brute Creatures, partly because the use of
"Cattle

“Cattle must have drawn along with it the Attendance or Employment of Men” The Rest of Man and Beast must not be interrupted without weighty Cause. We must look to it that it be a Work of Necessity or Mercy, or else we may not employ Men about it.

Again, As we must take Care that our Children and Servants be not Idle at home ; so *that they attend the Publick Worship.* GOD requires that we and ours appear before Him to do him *Homage* on this Day, and we must take Care to go up to the House of the Lord ; and we must not neglect the *Assembling* our selves together on this Day : We must see to it that our Seat be not Empty ; and that our Children and Servants do not absent themselves ; unless when Sickness, the necessary Occasions of the Family, &c. require it. And though it be true, that the Sabbath is but one Day in the Week ; yet there is Prudence to be used on the Evening after the Sabbath-Day, that we do not lose what we have wrought or got on the Lord's-Day, by going Abroad into vain Company, by visits of meer Ceremony, &c. but rather Employ the Time in Catechising our Children and Servants, &c.

LET us then be Exhorted to Keep the Sabbath holy. Let us turn away our foot from the Sabbath, from doing our Pleasure on GOD's holy Day. Let us call the Sabbath our delight,

delight, the holy of the Lord honourable, and honour him, not doing our own ways, nor finding our own pleasures, nor speaking our own words. And let us be awakened to great Diligence and Care herein from the Warning GOD hath given us, and by the shakes of his Rod over us. GOD lately Visited us with a terrible Storm on the Evening before the Sabbath Day-light ; and now with an amazing Shock of an *Earthquake*, on the Evening after it. O let it not be said that GOD spake once, yea twice, and yet we regarded it not !

4. WE shou'd stand in aw, and not Sin by the Neglect of Family Duties..

It is our Duty to resolve with *Jeshua*, As for me and my House, we will serve the Lord, Josh. 24. 15. And with *David*, Psal. 101. 2. I will walk within my House with a perfect Heart. We must walk as in the sight of GOD, and approve our Hearts to him by a conscientious discharge of Family Duties, particularly when his Judgments have an especial threatning Aspect on our Houses. We shou'd be mov'd with an holy Fear to put all Iniquity far from our Tabernacles, and to serve GOD in them. For GOD threatens the Wicked, Job. 27, 28, 29. *The heaven shall reveal his Iniquity : and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from GOD, and the heritage appointed unto him by GOD.*

Now

Now then, that GOD hath caused our Houses to shake under us, & threaten'd to bury us in the Ruins of them; let us be excited to Worship GOD constantly in & with our Families. Let us offer to him the Morning & Evening Sacrifice of Prayer. For surely, If it be a Duty, to *Pray always in every thing, at all times, & with all Prayer,* we can't neglect Family Prayer without great Sin. Let us not then practically deny that GOD who sets the Solitary in Families, by refusing this part of Social Worship, for which we have daily Occasion as well as Opportunity. Let us with David, Bless our Household. Let us thus *Fear God with all our House,* and express our religious Fear by *Praying always,* as Cornelius did *Acts 10. 2.* Lest we provoke GOD to Consume us in his Wrath, according to that dreadful Imprecation, *Jer. 10. 25. Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name.* If the word *Family* be here taken in a large sense, it includes particular Households. O let us join together in asking GOD's Protection and Blessing on our Houses, in seeking the Pardon of our Family Sins, and in Praising GOD for Family Mercies, lest we provoke GOD to consume us together. Again, *Let us Read the holy Scriptures* in and with our Houses, & teach our Children and Servants the good knowledge of the Lord. Let us as 'twas said of Abraham, *Gen. 18. 19. Command our Children & Household after us,—that they may keep the way of the Lord.* Let us set them Examples of Sobriety, Righteousness and Godliness: and then use our Authority to Restrain them from all Sin. GOD threaten'd Eli, that he would

Judge his House, i. e. Condemn, Punish it — for the iniquity he knew, because his Sons made themselves vile, and he restrained them not, &c. 1 Sam. 3. 13.

O let us then take heed we do not connive at Sin in our Children or Servants; but do our utmost by seasonable Admonitions and Corrections when needed, to Reclaim them, lest GOD be provok'd to enter into Judgment with us, and Punish us for the Sins of our Houses. Let us *bring up our Children in the Nurture & Admonition of the Lord.* And let us do our Duty towards our Servants also, even the meanest of them, considering we have a Master in Heaven, & there is no respect of Persons with him. Job 31. 13, 15. *If I did despise the cause of my man servant, or of my maid servant, when they contended with me: What then shall I do when God riseth up? and when he visiteth, what shall I answer him?*

BEFORE I dismiss this Head, I wou'd say, We must stand in aw, and not Sin by being *Unjust in our Family Business*, or by taking any indirect Courses to Provide for our Families. We must take heed there be no Fraud, Unrighteousness or Oppression in our Trading; the Eighth Commandment requires Justice in Commerce between Man and Man, our rendring to every one his due; and forbids "*whatever may unjustly binder our own or our Neighbour's Wealth & outward Estate.*" There is a flying Roll which is call'd the *Curse*, & GOD says, it is for every one that Steals, and threatens to *bring it into the House of the Thief*, and that it shall consume it, Zech. 5. 2---4.

5. We must stand in aw, and not Sin by *Quarrelling & Contending one with another.* When there

is reason to say, *What means the heat of GOD's Anger?* Then GOD's People should avoid all unchristian Heats, Heart-burnings and Animofities one against another, and endeavour to unite as one Man, in seeking to turn away GOD's Anger from them. It's dreadful indeed for Men to be casting fire Brands, Arrows & Death. For them to seek in their Wrath, in any sort to hurt and wound their Neighbour, either by bitter Words, or injurious Actions. Instead of this, we should do our utmost to extinguish the Fire of Contention; that we may lift up pure hands to GOD without Wrath in fervent Supplications, & unite hearts & hands in the great Work of Reformation. Let us then obey that word, Eph. 4. 31, 32. *Let all bitterness, & wrath, & clamour, & evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

6. WE should stand in aw, and avoid the Sins of Drunkenness and Uncleanness.

I put these together, and indeed they often go together, the former being an especial Provocation to the latter, and therefore forbidden in the seventh Commandment. Prov. 23. 31, 32. *Look not thou upon the wine when it is red.--- At the last it biteb like a Serpent, and stingeth like an Adder. Thine Eyes shall behold strange women.* Now that GOD hath fulfilled that word, Isa. 24. 20. *The Earth shall reel to and fro like a Drunkard;* let us avoid this Sin, and obey that word, Eph. 5. 18. *Be not drunk with wine--- but be filled with the Spirit.* Let us take the Warning, and not inflame our selves with strong Drink; Let us not indulge

this Sin in our selves, or connive at it in others; but avoid all Temptations to it, and be ready in our several Places to bear our Testimony against it. Let the *Civil Authority* be intreated to take Care that *Taverns*, & other Houses for Retailing strong Drink, do not grow so numerous as to become a publick Scandal and hurt to the Religion, and the Morals of our People: And then to keep a strict watch over them, that good Orders may be maintain'd in them. Let such as sell Strong Drink, take heed and beware of being partakers with others in this Sin, by suffering Persons to drink to Excess. O do not make a gain of the Sins of others, lest you be drowned with them in Perdition. In a word, Let the Inhabitants of the Town be Exhorted to avoid all needless frequenting of *Taverns*! O do not accustom yourselves to go to such Places when you have no Call to it! O do not spend your precious Time, and your Estates there! O do not tarry long at the Wine, to the dishonour of GOD & the hurt of the Religion & good Order of your Families; lest GOD be provoked to make your Houses desolate.

Again, LET us stand in aw and not Sin by *burning with Unclean Lusts*, and gratifying our carnal Inclinations.

SODOM was infamous for the Sins of Uncleanness, and the Lord rained upon them Fire and Brimstone from the Lord out of Heaven, Gen. 19. 24. Yea they suffered the Vengeance of eternal Fire, Jude ver. 7. As Sodom & Gomorrah giving themselves over to Fornication, &c. are set forth for an Example, suffering the Vengeance of eternal Fire.

Fire. O let us then fly all degrees and kinds of Uncleanneſs, all Temptations and Provocations thereunto ! For *Whoremongers & Adulterers God will judge*, Heb. 13. 4.

7. WE ſhould ſtand in aw, and fly the Sin of *Pride*.

EVERY one that is proud in Heart, is an abomination to the Lord, Prov. 16. 5. Pride, whereby Men entertain too high tho'ts of themſelves, & ſeek to exalt themſelves above their Fellow-Creatures, yea above GOD himſelf, is a very provoking Sin, which GOD threatens with terrible Judgments, Iſa. 3. 5. --- *The Child ſhall behave himſelf proudly againſt the Ancient*--- ver. 8. *Jeruſalem is ruin'd, & Judah is fallen*. ver. 16. *Moreover the Lord ſaith, Becauſe the daughters of Zion are haughty*. ver. 17. *Therefore the Lord will ſmite*—Let us then bring every proud Imagination into ſubjection to the Will of GOD. Now that GOD threatens to level us with the ground, yea to lay us under it, let us lie low in deep Abaſement before him. 1 Pet. 5. 6. *Humble yourſelves under the mighty hand of God*. Hath not this Sin been declar'd by many, in their high Looks and haughty Carriage, in their ambitious purſuits of the great things of this World, and the Exceſs of their Apparel and the like, whereby they have ſought to make a greater Appearance than their Eſtates wou'd allow ? The Lord ſubdue this Luſt, which is ſet firſt where the Sins of *Sodom* are nam'd, Ezek. 16. 49. GOD now ſpeaks aloud, and ſays to us, Rom. 11. 20. *Be not high-minded, but fear*.

THUS I have in weakneſs and fear, mention'd ſome of thoſe Sins from which an holy Aw of GOD, ſhould deter us.

A P P L I

APPLICATION.

USE, I. LET us all be Exhorted to stand in awe of GOD, and not Sin against Him. To fear GOD, and keep his Commandments.

LET us now fear before the Lord, and say as Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgments.* There's the Voice of GOD crying to us in the inflicted and threatned Judgment. Amos 3.6. *Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the Lord hath not done it?* No surely, this terrible Judgment is the Work of GOD, and he speaks aloud to us by it, as Joh. 5. 24. *Sin no more, lest a worse thing come unto thee.* GOD seems to say to us in his Providence, I have given you fair Warning, do no further provoke me. Or, as Hos. 11. 8. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* Let us then relent under GOD's Hand, and by an hearty Repentance turn unto him. *Turn ye, turn ye, why will you die, O house of Israel.* Let us fear the Lord and his Goodness; and not after our hardness and impenitent Heart, *treasure up to ourselves wrath against the day of wrath, by abusing the Riches of it.* O that we could each of us, with an heart broken for Sin, fly to Jesus Christ, who saves his People from their Sins! O that we could as a People, Repent, & turn from our evil ways unto the Lord, our Covenant GOD! Then we might Hope that GOD would turn from the fierceness of his
 Anger :

Anger : But if after all that is come upon us, and GOD hath given us such Deliverance as this, we remain incorrigible, and again break his Commandments, will he not be angry with us till he hath consumed us, so that there shall be no remnant, nor escaping *.

IF the Profane, the Covetous, the Unjust and Unclean be so still †. If our Case be like that of Jerusalem, which is compar'd to a boiling Pot, whose Scum went not out of it, Ezek. 24. i. e. The Filthiness of their abominable Vices was not cast out, tho' GOD's fiery Indignation burnt against them. I say, if this be our Case, we shall have Reason to fear the fulfilment of that awful Threatning upon us, ver. 13. *Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.* Let the Terrors of the last Night then convince us of the Necessity of Reformation, and quicken us to fly our provoking Sins, as we wou'd hope to escape the amazing Judgments of GOD, yea the Wrath to come. And here tho' I have already mention'd several Sins which an holy Aw of GOD shou'd excite us to forsake, and put far from us; yet I wou'd further say; Let this terrible Judgment of GOD teach us the great Evil and folly of a covetous worldly Spirit, which alas! dreadfully prevails in this Land. Our Lord and Judge says to us this Day, *Take heed and beware of Covetousness.* O let us not then immoderately Crave, and with greediness pursue this World's Goods : Let us not trust in uncertain Riches, when GOD hath caused the Earth to shake and tremble under us.

* Ezra 9. 13, 14.

† Here is some Enlargement.

O do not now pant after the Dust of the Earth
Do not practically say, Your Houses are for ever,
when the Foundation on which they stand is mov'd
Lest you, your Houses & Estates perish together
in the Day of GOD's Indignation.

Now is it not one sign of the prevailing of
this *Evil* that the *weekly Lecture* in this populous
Town, is often so poorly attended? I can't but
fear, *My Brethren & Neighbours*, that this *Omission*
is provoking to GOD. Certainly we might have
a *full Auditory*, and yet give large Allowances for
the *urgent Affairs* of the Town, which require
present Dispatch. Let us not then be so careful
and cumbred about many things as to neglect this
precious Opportunity. Let us in this particular,
Seek first the Kingdom of GOD, and other things
shall be added. I am satisfied this wou'd not
hinder but promote the Success of our *Secular Bu-*
siness, thro' GOD's Blessing. And O that we might
be quickned in *every Instance of Piety* towards
GOD, and *Charity* towards our Neighbour, to
lay up our Treasures in Heaven, and to seek
that Kingdom which can't be moved!

Again, Is not *profane Swearing & Cursing* be-
come dreadfully Common with some sorts of People?
Now this is an heaven-daring & heinous Iniquity,
which GOD is wont severely to Punish. Jer. 23.
10. *Because of swearing the Land mourneth*—Zech.
5. 1. — *Behold, a flying Roll*.—ver. 3. *Every one that*
swareth shall be cut off on that side. O let not any
for the Time to come, dare thus to set their
Mouths against Heaven; but let the dread of GOD
fall upon you; *Fear an Oath*, and do not take
GOD's sacred Name into your Mouths upon e-
very

very light & trivial Occasion; do not Call him to *Witness* to a lie, lest he appear as a *swift Witness* against you, and stop your breath in a moment. Don't imprecate *Curses* on your selves or others, lest the Curse of GOD fall upon you, and you be suddenly sent down to the *Place of Torments*, where is wailing & gnashing of Teeth for ever.

Again, ARE there not such as *set light by Father and Mother*; who Refuse to give that Honour which is due to their Parents, their Civil Rulers, Pastors and the like? If there be any such, be warn'd to fly this heinous Sin. *Honour thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee.* Remember the Fate of Korah, Dathan and Abiram, that with others of the Children of Israel, gather'd themselves together against Moses and against Aaron, (Numb. 16.) and fly this Sin.

Again, ARE there not *Evil Customs* prevailing among us, in which we are conform'd to the *present Age*? Tho' GOD forbids this, Rom. 12 2. *Be not conformed to this world.* Let us search them out, & Reform them, lest we be condemn'd with the World another Day.

BEFORE I dismiss this Use, I wou'd ask leave to Address several sorts of Persons particularly: †

(1.) LET such as are yet in their Sins, be convinc'd of their *extream bazard*; and being mov'd with Fear, fly to CHRIST for Refuge.

WE read of a great *Earthquake* at Midnight, while Paul & Silas Pray'd, — after which the Jailor came trembling — and said, *Sirs, What must I*

† I take liberty to insert these particulars, tho' they were not deliver'd at that time.

do to be saved? Acts 16. 25, 26, — 29, 30. An inquiry very needful for those to make who are yet under the Guilt & Dominion of Sin, now that GOD reveals his Wrath in this amazing Judgment. Knowing the Terrors of the Lord, we pray you in Christ's stead, *be ye reconciled to GOD.* O do not go on obstinately in your Sins, lest GOD send you down to the bottomless Pit! O make haste, make haste to CHRIST! Lay hold of GOD's strength, and make Peace with him. Do not rest secure in a State of Enmity against this GOD who can Arm any of his Creatures against you for your Destruction, and *after he hath kill'd, hath power to cast into Hell,* Luk. 12. 5. Now make Supplication to your Judge, and cry for Mercy while He is seated on a Throne of Grace, & says, *Come unto me — Look unto me, and be ye saved.* — And if there be any awaked, as I hope there are not a few, and bro't to cry out, What must we do to be saved? The Answer given to the Jailor is ready, ver. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* Go out to him, trust in him, and submit to him in all his Offices, and your Souls shall live. Here's a City of Refuge, make haste to it, lest you be destroy'd. Who can tell, but GOD designs to make use of this surprizing and extraordinary Providence to prepare you to receive and obey the Calls of his Word? O dont neglect this remarkable *Day of Grace!* You are never like to enjoy such another. To Day then while it is call'd to day, Hear GOD's Voice. and harden not your Hearts. Now! Now! Work out your Salvation with fear & trembling, crying to GOD to work in you to will & to do. If you now reject

reje& the Offers of the Gospel, there will be great reason to fear that this Judgment will prove a forerunner of unavoidable destruction. And woe to you if after all, you Perish because you will not come to CHRIST that you may have life. *It will be more tolerable for Sodom & Gomorrah in the Day of Judgment than for you.* The Lord speak to your hearts, & make you willing in the Day of his Power!

(2.) LET this rouse up GOD's Children, & awaken them out of their sleepy Frames.

THE Wise Virgins may slumber & sleep, Mat. 25. 5. But what a Cry is now heard to awaken you? Behold, *The Lord ariseth to shake terribly the Earth.* Arise then, & trim your Lamps; Prepare to meet the Lord in the way of his Judgments. Know it, Your Sins may help to pull down Judgments upon GOD's People. Aaron's & David's did so. Pray therefore, as Psal. 143. 2. *Enter not into Judgment with thy Servant.* — Live in the continual Exercise of Faith & Repentance, and Cry to GOD to spare his People. Stand in the Gap, & make Intercession to the Lord of hosts for your People. You may do much to turn away wrath, while you Exercise a strong Faith in the Redeemer, & plead his Merits before the Lord. GOD said to Moses, *Let me alone,* that my wrath may wax hot against them, *Exod. 32. 10.* But then you must Watch as well as Pray, & use your best Endeavours to promote the necessary Work of Reformation, according to the Place you are in, and in the faithful Improvement of the Advantages GOD puts into your Hands. You must have *no fellowship with the unfruitful Works of darkness; but rather reprove them.*

O look to GOD then for fresh Influences of his Spirit, and stir up the Grace of GOD in you. Be zealous & active in GOD's Service, & Exemplary in all holy Conversation. Such Persons are under GOD, the Strength & Safety of a People. Had there been *ten Righteous* in Sodom, GOD would have spar'd it, *Gen* 18. 32. I hope there are many *hundreds* in this Land. The Lord increase their Number, and pour out the Spirit of Grace and Supplication more abundantly upon them.

(3.) LET our Young People *Fear the Lord, and flee youthful Lusts.*

HERE is a loud Call to you, to Remember your Creator in the days of your Youth; for you lie as much expos'd to this threatned Judgment as the Aged, & can no more escape it. O turn at GOD's Reproof then, *lest he laugh at our Calamity, & mock when your fear cometh*, when your fear cometh as desolation — *Prov.* 1. 26, 27. You are apt to presume of many days; but now GOD teacheth you that *sudden Destruction* may come upon you. Do you then hear & fear & turn to the Lord. Seek CHRIST early; Receive him without delay. *That you may have power to become the Sons of GOD*, *Joh.* 1. 12. Then you may go to GOD as to your reconciled Father when in distress. But if you now despise the Son of GOD, & neglect his great Salvation, there will be dreadful Reason to Fear, that GOD will utterly forsake you in the evil Day. Be intreated therefore, O young People, to consider of your ways, & turn your feet to GOD's Testimonies. GOD in his Word & by his Providence speaks to you as, *Eccl* 11. 9. *Rejoyce, O young man in thy youth, and let thy heart cheer thee in the days*

his **Days of thy youth, & walk in the ways of thy heart, & be in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment.** It is at your utmost Peril if you go on in the ways of Sin, after such loud Calls and fair Warnings. Now then, forsake the foolish & live; hearken to the Lord, that you may dwell safely, and be quiet from fear of Evil, *Prov. 1. 33.*

IN a word, **LET us all be quicken'd to make ready for the Coming of our Lord.**

WE learn from this surprizing Providence that we know not how suddenly our Lord may come to us by Death, & call us to appear before Him! Let us not then be at rest till we can in some measure say with the Apostle Paul, *Acts 21. 13. I am ready to die.* And who can tell how near the glorious Appearing of the SON OF GOD may be? Earthquakes are nam'd among the Signs of our Lord's Coming, *Mat. 24. 7. 29, 30.* Great Events have been attended with them; as our Saviour's Crucifixion, *Mat. 27. 51, 54.* Upon which they said, *Truly this was the Son of God.* His Resurrection, *Mat. 28. 2.* And are we not directed to expect terrible Convulsions in Nature before our Lords second Coming, *2 Pet. 3. 10, 12.* And that it will be very sudden & surprizing to a secure World, *Mat. 24. 36,—39.* O let us then stand with our Loins girt, & Lamps burning, as they that wait for the Coming of the Lord! *Let us be diligent that we may be found of our Judge in Peace, without spot and blameless.*

AND now, **LET us Cry to GOD to pour out his Spirit upon us,** that we may Obey his Voice, & make an holy Improvement of this awful Dispensation.

THE most extraordinary Means will be ineffectual without God's Blessing communicated by his Spirit. And surely, *It is time to seek the Lord, till he come and rain Righteousness upon you,* Hos. 10. 12. We are undone without this; for we shall grow worse and worse under the most awakening Judgments, till we are ripe for Ruin. Let us then thirst after this comprehensive Blessing, and ask it of our Heavenly Father, who is ready to bestow it upon diligent Seekers, Luke 11. 13. And let us offer up our Requests to GOD in the Name of our Lord JESUS CHRIST, who hath received the Promise of the Holy Ghost. We read, Acts 4. 31. *When they had prayed the Place was shaken where they were assembled together: and they were all filled with the Holy Ghost.* O that this shaking we have felt might be follow'd with a plentiful Effusion of the Spirit, to convince us of our many heinous Transgressions, to convert & Reform us! This wou'd take away the ground of the Controversy, and give us good reason to expect all needed Salvation from the light of God's Countenance. Ezek. 39. 29. *Neither will I hide my face any more from them: for I have poured out my spirit upon the House of Israel, saith the Lord God.*

USE, II. LET us bless GOD who hath not bro't upon us the Destruction we fear'd, but delivered us from going down to the Pit.

THIS amazing Judgment hath in a great measure destroyed other populous Towns. They have sunk under the weight of GOD's Anger, and

and been swallow'd up. When we are shaken indeed and terrified; but without any great Damage. Let our Hearts then be deeply affected with this wonderful Deliverance, and our Mouths fill'd with the high Praises of the great GOD our Saviour. But let us not grow secure, as if the bitterness of Death was wholly past; for GOD can easily cause the Judgment to rise up again, and that as an *overflowing Scourge* that shall bear down all before it, and make the Land desolate. O let not our Ingratitude under so distinguishing a Mercy, provoke Him; but let us render to the Lord according to his Benefits.

USE, III. *LET such as stand in Aw of GOD, Encourage themselves in him, and hope in his Mercy.* Psal. 147. 11. *The Lord taketh pleasure in them that fear him, in those that hope in his mercy.* You that dread GOD's displeasure, and fly from Sin as the worst of Evils, shou'd fear nothing with amazement; but shou'd have your hearts fixed *trusting in the Lord*, Isa. 41. 10. *Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.* GOD is your Father; and your Redeemer is mighty, having all Power in Heaven & Earth. Do you therefore receive & obey that Command, Joh. 14. 1. *Let not your heart be troubled: ye believe in God, believe also in me.* Trust & Rejoice in CHRIST JESUS, who saves to the uttermost: Depend on his watchful powerful Providence, who is the Head over all things to
the

the Church. And then, Let your Hearts be in tune, to sing the 46th Psal. *God is our refuge & strength, a very present help in trouble. Therefore will not we fear, tho' the earth be removed, & tho' the mountains be carried into the midst of the sea.* For GOD will help you, and that right early. You that fear the Lord shou'd *Trust in the Name of the Lord, and stay upon your God, Isa. 50. 10.* Even in your darkest Hours ; for he is a present help in Trouble. Thus you may Live in holy Security & Peace, without being tormented with anxious Cares & Fears, & may say with the Psalmist, *Psal. 4. 8. I will both lay me down in peace, & sleep: for thou Lord only makest me dwell in safety.*

FINIS.

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